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# THE VNMASKING OF THE HYPOCRITE.

A Sermon preached in S^t *Maries* *in* OXFORD, *Maij* 12. [1616.]

BY

IOHN RAVVLINSON Doctor of Diuinitie.

GREG. moral. lib. 32. cap. 14.

*Et spinæ proferunt flores: & apparet quidem in eis quod oleat, sed latet quod pungat.*

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# TO THE TRVLY Honorable Knight Sr. IOHN EGERTON,

## *The glory of* Grace *in this life,* and the grace of *Glory* in the life to come.

*HOnourable Sir;*

*I had once reſolued to giue my pen a finall* Quietus eſt, *and not to trouble it any more to giue* wings *to my words, to ſend them* flying *further abroad into the world, than the ſtrength of my voice would carrie them. But my* ſecond *thoughts haue altered my* former *purpoſe; partly, becauſe a neceſſitie is laid vpon me, to returne at leaſt ſome few* inkie drops *of thankefulnes, for the* ſtill-ouer-flowing ſtreames *of your fauors: and*

*partly alſo, becauſe in this* world *of* Iudaſſes, *the* blinde bile *of* hypocriſie *is now growing to ſuch a* head, *that vnleſſe it be ſpeedily* launced, *and the very* coare *or* heart *of it pulled out, ſuch fowle and filthy* corrupt matter *is likely to iſſue from it, as doth already threaten the vndoubted ruine both of the Church and Countrey wherein we liue. Now, what fitter* inſtrument *wherewith to* launce *it, than the* ſmooth *and* oylie razor *of* Iudas his kiſſe, *the inſtrument wherewith he* betrayed *and* cut the throate *of his* Maſter? *I haue taken the paines to* ſharpen *it, and* ſet a new edge *vpon it. Let ſome* skilfuller Chirurgian *haue the credit of the* cure, *who can better tell how to handle it. It was neuer my meaning to* pleaſe Iudas *his* fellow-hypocrites, *but euer to ſaue them, though againſt their wills. It ſhall*

*be gaine enough for me, if by angring many, I ſhall ſaue but one. But whether one, or many, let the glory be Gods, the thanks yours, whoſe the Patronage is, and to whom it (of right) belongeth; this* Kiſſe *being but a* limme *of this* Text, * *the* whole bodie *whereof (though far otherwiſe compoſed) I once before preſumed to preſent vnto you. Neither indeed do I know a fitter Patron for ſuch a* Subiect. *I will be bold (in deſpight of enuie) to make the challenge; Shew me, who can, a more* Saintlike heart *enſhrined in ſo* Courtly *a* breſt! *Or, more* candor *ioyned with ſo much* ſplendor! *or, more* Honeſtie *ſhining with ſo much* Honor! *In whom doe theſe* two *more louingly meet together? in whom do they more truly kiſſe and embrace each other? O let your* ſynceritie *ſtill be the* Gemme *to grace the* golden ring *of* Gods graces *in*

* In a Sermon of the Powder-treaſon.

*you! Let it ſtill be your glory, that you herein imitate your (otherwiſe inimitable)* Father, *my moſt renowmed Lord, and bountifull Patron:*

[b] Hor: Car: l: 1. od: 24.

— [b] Cui Iuſtitiæ ſoror
Incorrupta Fides, nudaquè Veritas
Quando vllum inveniet parem?
*To whome, ô when ſhall ſpotleſſe Faith*
*Iuſtices germane-ſiſter,*
*Or naked Truth once finde his piere,*
*In whome they ſhall ſo gliſter?*

*To whome as God (of his abundant goodnes) hath giuen* YOV, *and that euer-fructifying* VINE *your Noble Ladie, to be a chiefe* ſtaffe *and* comfort *of* His Age (*for* Patrizas Tu, Matrizat Illa;) *ſo, it both is, and ought to be the* prayer *of as many as* pray for the peace of our Ieruſalem, *that God would ſtill and ſtill continue* Him *both in health, and height of Honor, as the chiefe* ſtaffe *&* comfort *of this* Our Age. *I am ſure, it is the daily prayer of*

Your moſt affectionately deuoted

# THE VNMASKING OF THE HYPOCRITE.

It followeth,

## Luc. 22. 48.

## *With a kisse?*

*Iuda, osculo filium hominis tradis?*
Iudas, betraiest thou the son of man with a kisse?

THere is not (to my remembrance) in all the Scripture so short a *period* as this, that hath in it *all six cases*, as this hath; whereof *foure* are heere expressely set downe; viz. *Hominis*, *Filium*, *Iuda*, *Osculo*: the other *two* necessarily implied in the verbe *Tradis*. *Tradis?* that's *Tradis Tu?* and *Tradis?* that's *Tradis Morti?* or *Tradis Inimicis?*

Sixe

*Sixe caſes*, in *fiue words*. The traytour, though hee were NEQVAM *per omnes caſus*, yet was he leſſe tolerable in none, than in *this ablatiue*, *Oſculo?* which to Chriſt was a right *ablatiue*, or *killing caſe*, as betokening both *Medium* and *Modum*, the *Meanes* and *Manner* of *Iudas* his treaſon.

Which *treaſon* as it hath heeretofore been aggrauated in your hearing, ( ) by the other *fiue caſes*, in 4 *ſeuerall Sermons*; ſo ſhall it now bee amplified by the *fixt*, and *laſt*, and *worſt caſe*, which is the *Ablatiue*; which though it bee the *Epilogue* of this *Text*, yet was it but the *Prologue* to the bitter Tragedy of Chriſts paſsion. For (as if the Traytour had betrayed his Maſter with the ſame minde as the harlot in the [a] Comedy excluded her Louer, only *Præ amore*, for pure loue) hee beginneth this *Treaſon of treaſons*, as *Salomon* doth his [b] *Song of ſongs*, with *Oſculetur me oſculo oris ſui*: Let him kiſſe me with the kiſſes of his mouth. His *lips* are the lips of *Venus*; for he comes to *kiſſe* Chriſt: but his *heart* is the heart of *Mars*; for he meanes to *kill* Chriſt.

a *Terent. Eun. act. 1. ſce. 2.*

b Cant. 1. 1.

Who would haue thought that *Iudas*, who

who had ſo many neare references vnto Chriſt, ſo many cleare remonſtrances of Chriſts loue to him, would euer haue made a *kiſſe* to be but *Blanda decipula*, an enticing trap; and *Mellitus gladius*, a honie-dipt ſword; and *Laqueus byſſinus*, a ſilken halter; and *Dulce venenũ*, a ſugred poyſon, wherewith to diſpatch his Maſter Chriſt?

But ſuch is the *Spider-like* nature of *ingratitude*, that it *ſucks* the moſt ranke and deadly *poyſon* of treacherie out of the ſweeteſt and faireſt *flowre of curteſie*, a *kiſſe*; while (as [c] *S. Auſtin* ſpeakes) *Ab oſculo incipitur bellum, & per pacis indicium pacis rumpitur ſacramentum.* Or (as [d] *Leo*:) *Signum traditionis ſæuiore omnibus telis oſculo præbetur.*

[c] Auguſt: de temp. ſer. 121.

[d] Leo: ſer: 1. de paſs: Dom:

The *poyſon* of *Iudas*-his *treaſon* conceiued in his heart, as before it brake out at his *tongue* into that [e] *Parret-like ſalutation*, [f] *Aue Rabbi*, Haile Maſter: and at his *hands* into a *fellow-like comeſſation*, while he [g] *dipt* in the ſame diſh with him: So now it breaks out at his *lips* into a *harlot-like kiſſe*: a kiſſe more deadly than either *ſtab*, or *poyſon*, or *fire*, or any other *inſtrument of death* whatſoeuer. For there is no ſuch danger of an

[e] Perſ: Prolog:
[f] Matt: 26.49.
[g] Matt: 26.23.

enemie profeſsing *open hoſtilitie*, as of the *ſlye circumvention* of a fraudulent friend;
h 1 Sam: 18.14. who is nothing elſe but h *the Diuell in Samuels mantle*: and whoſe kiſſe, though
i Steph: Paris Aurel. it ſhould be i *Arrha fidei & amoris*, a ſacred *pledge* of ſyncere loue; yet is made but *a ſtale* for officious and artificiall villanie.

For here ſee, how *Iudas* (as if, forſooth, *his fellow Peter*, the *Popes originall Predeceſſor*, if we will beleeue the k *Cardinall*, had
k Bellarm: de Sacram: confirm: l: 2. c: 12. diſcharged him of his allegiance to his Maſter; or, as if *Chriſt* had been an *Heretike*, and therefore *no faith to be kept with him*) no leſſe treacherouſly, than ſacrilegiouſly vſurpeth vpon *thoſe lips*, which neuer ſpake ought but for his good: how hee breatheth into his face the breath of death,
l Gen: 2.7. who l breathed into mans face the breath of life: how by kiſſing & billing (the moſt innocent and doue-like ſigne of ſimplicitie) he doth but ſucke the bloud of Chriſt, (euen as a man that drinketh wine, *oſculando cyphum, vinum emungit*, while he kiſſeth the cup, ſucks vp the wine) though yet by his kiſſe he would be thought ready, if neede were, to transfuſe his curſed ſoule into,

into the bodie of our blessed Sauiour.

What is this, but to turne *Osculum pacis* into [m] *Oleum peccatoris*? and φίλημα, a kisse, a loue-token (for it commeth of φιλεῖν, which signifieth as well to *loue*, as to *kisse*; *One word* for *both*, to shew, that *both* should meete in *one*) into Ὀφείλημα, a sin, a heynous sinne? and *Mel amoris* into *Fel amaroris*? and *Sigillũ dilectionis* into *Signũ proditionis*? and lastly, *Vexillũ fidei* into *Flagellũ Christi*?

[m] Psal: 141.6. Psal: 55.21.

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*Iudas, betrayest thou the Son of man with a kisse?*

Before we passe a definitiue sentence of condemnation vpon this *kisse*, we will first examine it vpon *two Interrogatories*.

1 The one, QVARE *osculo*? the *Causes*, 1. *Why* Iudas betrayed Christ with a *kisse*: and 2. *Why* Christ sufferd him-selfe to be *so* betrayed.

2 The other, QVALI *osculo*? the *Qualitie* of the *kisse*, wherewith he betrayed him. And first, QVARE *osculo*? 1

1 *Why Iudas* betrayed *Christ* with a *kisse*, rather than any other way? I cannot 1

n Beda in Mar: 14.

thinke with [n] *Beda*, that *he rather vsed a token of loue, than of violence, for very shame; Retinens aliquid verecundiæ, non accepit signum violentiæ, sed amoris.* For (doubtlesse) he was now *exhausti pudoris*, past all shame. Had he had but one dram of *modestie* left him, he had neuer attempted so foule a fact, either by force, or fraude.

No; I rather thinke, hee contriued his treason into a *kisse*, for other *three causes*.

1 *Ad Accessum*; to make the surer entrance into his treason. For *Iames the lesse* being one of Christs Apostles, was a very liuely *antitype* of Christ.

*Os, humerosq́ Deo similis* ——

o Hieron: in Galat: 2.

p Ignat: Ep: ad Io: Euang.

So like, that (as [o] *S. Ierom* noteth) he was called *Frater Domini*, the brother of our Lord. And, as [p] *Ignatius* writeth of him in an Epistle to *S. Iohn* the Euangelist, (if that Epistle be his;) so like him both in *condition*, and in *complexion*, both in the *lineaments*, and in the whole *proportion* of his body, *Ac si eiusdem vteri frater esset gemellus*: as if he had been his owne belly-brother. Lest therefore they that came to apprehend Christ, should haue mistaken *Iames*

for

for Christ, *Iudas* giues them this *signe*, or *watch-word*; q *Quemcunq; osculatus fuero*: Whomsoeuer I shall kisse, he it is; take him, and lead him warily. q Matt: 26. 48.

2 *Ad Processum*: for the more close and cleanly conueyance of his treason. For r *Doli non sunt doli, nisi astu colas*: Deceit is no deceit, if it be not couertly caried. His *kisse* was but a *reall æquiuocation*, wherewith to colour his intended treason; while *Res vsitata inusitato fine vsurpatur*: so vsuall a thing as a kisse, is vsed to so vnusuall an end, as treason; it being our Sauiours manner, when he sent his Disciples to any place, first to salute them s *Osculo pudici amoris*, with a kisse of modest loue, and at their returne to welcome them backe, *Osculo pacis*, with a kisse of peace. r Plaut: Captiu: s Stell: in loc.

3 *Ad Recessum*: out of a cautelous forecast; that if Christ should hap by any meanes to be rescued, and so his treason be disappointed, he might then againe safely betake himselfe into the societie of the Apostles, as pretending his pure ignorance of the intended treason; as if for his part, he had kissed him with no worse



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minde, than whosoeuer was the best and honestest of his fellow-disciples.

Vile, arrogant, and audacious Iudas! once to dare to apply thy lips (thy impure and vncircumcised lips) to the most pure and innocent lips of Christ! and to ioyne together *Os Lupi, & Agni*, the wolues mouth, & the lambes mouth! the mouth in which was found nothing but guile, with the mouth in which was found no guile! the mouth which was the *gate* whereat Sathan entred, with the mouth which was the *dore* whereat the Oracles of God were vttered! It was a great rusticitie or indignitie, whichby ỹ Iewes was offred to the mouth of Christ at his passion, when (as [t] *S. Bernard* complaineth) *Os quod docet Angelos felle & aceto potabatur*: the mouth that instructeth the Angels, was drenched with a potion of gall and vineger: But far greater is the indignitie here offred by Iudas, when *Os quod docet Angelos osculo fœdatur*, the mouth that instructeth the Angels is disteyned with the colour of an impudent kisse.

t Bern:

That poore and pœnitent Convert *Mary Magdalen* thought hir-selse highly hono-

red, when ſtanding at his feet behinde him, ſhee was but admitted to kiſſe his *feete*, Luc: 7. But this proud and inſolent traytor *Iudas* takes his ayme higher than *feete* of Chriſt, boldly and profanely ruſhing vpon thoſe diuine and ſacred *lips*, which had not onely *the preſeruing of knowledge*, but *the knowledge of preſeruing*. But (behold!) great difference in the iſſues of theſe two kiſſes. *Iudas*, he flyes vpon the lips of Chriſt, and kiſſeth them; yet he periſheth: *Mary Magdalen*, ſhee boweth hir-ſelfe downe to the feet of Chriſt, and kiſſeth them; yet ſhe is ſaued. Which is excellently moralized by [u] *Stella*; that *Humiles ad Deum accedentes, iuſtificantur: damnantur autem elati ſuperbiâ*: The ſinner that commeth to Chriſt in humilitie, he is iuſtified; but the ſinner that commeth houen with ſurquedry, he is damned. Ye haue heard, *why Iudas* made choice of a kiſſe, as the meanes whereby to betray Chriſt.

Luc: 7. 38.

[u] Stella in loc.

2 But *why* would *Chriſt receiue* this kiſſe, & ſuffer himſelf to be *ſo* betray'd? The reaſon hereof I conceiue to be likewiſe 3-*fold*. 2.

1 *The firſt*, might be to teach vs, that we alſo are to be *peaceable*, euen with thoſe

that are enemies vnto peace, as was Iudas;

x Petr: Mont: de pass: Dom: x *Qui si fuisset pacificus, fuisset eum Christus reosculatus*, as *Petrus Montanus* sweetely noteth: who had he been peaceable, then had Christ returned him *kisse for kisse*: whereas now (to say the truth) Christ did rather *suffer*, than *offer* a kisse to Iudas. For euen then may the *sinner* be said to *kisse Christ*, when, with Iudas, he only *draweth neare vnto Christ with his lips*, though his heart be far from him: but when the *sinner* draweth neare vnto Christ not with his lips only, but with his *heart* too, then, and not till then doth *Christ kisse him*; as appeareth in the parable of the *Prodigal sonne*, y Luc: 15: whom his Father receiued

y Luc: 15 20. againe into his fauour with a kisse.

2 A *second reason*, might be, to shew the *humilitie* of Christ, who as readily gaue his *lips* to the traytor, as his z *cheekes* to the

z Esa: 50.6. nippers, Esa: 50. That *Antichrist the Pope* must haue *Emperors* to kisse his *feete*: but this *Antipope Christ* allowes his *Seruant* (euen the worst of his seruants, most vnworthy to be calld his seruant) to kisse his *lips*: for whome it had been fauor too-too-much,

too much; if he had been but sufferd to kisse his *feet*: nay, it was fauor more than enough, that Christ did not set his feete vpon his serpentine head, that he did not treade and trample vpon the head of this Basiliske. a Psal. 91. 13.

3 A *third reason* might be, to testifie the *humanitie*, or *benevolent affection* of Christ to Iudas in entertayning his kisse: which made Iudas as well a *Patient*, as an *Agent*. For *Agens agendo patitur*, saith the Philosopher: While Iudas kissed Christ, Christ after a sort kissed Iudas. Which *interchangeable nature* of a kisse, the Grammarians haue well expressed by this verbe (*Osculor*) which being a *verbe common* hath both *actiue*, and *passiue* signification, signifying aswell *to be kissed*, as *to kisse*. And b *Osculum commune est osculantis & osculati*, saith S. *Bernard*: He that kisseth, and he that is kissed, both may be said to kisse. b Bern: parv: Serm: 54.

Thus are *Mercy* and *Crueltie* met together; thus do *Loue* and *Hatred*, *Truth* and *Falshood* kisse and embrace each other. Both of them vse the same *signe* of peace, but haue not both a *like minde* to peace.

Yet (which is an euident signe of Christs loue to peace) *Christ* in the person of *Dauid*, Psal: 41. calleth Iudas, [c] *Homo pacis meæ*, the man of my peace, though he had but onely this signe of peace. And, [d] in the Gospell, he calls him, φίλε, *friend*, Mat: 26. which compellation must *abusiuely* be vnderstood, by the figure κατάχρησις, wherby hee that hath but any *signe*, or *shew* of friendship is called a friend. *Amicitia ex parte Iudæ claudicabat*: the friendship halted on Iudas his side: Iudas was but a *false friend* to his *true friend* Christ: yet is Christ content to grace him with the amiable name of *Friend*.

[c] Psal: 41 9.

[d] Matt: 26. 50.

Who would not rather haue expected, that hee should haue thus reason'd with him? If thou be indeed my friend, as thou pretendest to be, then tell me (Iudas) why commest thou thus armed with [e] *swords*? For what communion hath a *sword* with a *kisse*? Or, if thou be not a friend, but an enemie, why commest thou like [f] *Noahs Doue*, with a kisse, an *Olive-branch of peace* in thy mouth, when yet thou art no better than a [g] *carrion-crow*, gaping after my *dead carcase*?

[e] Matt: 26. 47.

[f] Gen: 8. 11.

[g] Gen: 8. 7.

But it pleased our good Iesus, thus kindly to intreat the traytor, [h] *Non quo simulare nos doceat* (as *S. Ambrose* well obserueth) not as if he meant to read vs a lecture of hypocrisie: *sed vt neq; proditorē refugere videretur, & plus afficeret proditorem, cui amoris officia non negaret*: but that he might neither seem to be afraid of the traytor, & that he might also worke the more strongly vpon the traytors affections, to whome he denyed not these offices of loue. For what *Loue-potion* so vehement, so powerfull to enkindle in him a *correspondencie* of *loue*, as to pledge him in that sweetest *pledge of loue, a kisse*?

[h] Ambrosi. in Luc. 10.

And let this serue for the QVARE, *Why Iudas* betrayed *Christ* with a kisse? & *why Christ* suffered himself to be so betrayed?

I come now to the QVALE, the *Qualitie* of the kisse. 2

The Scripture speakes of *foure* sorts of kisses. *Osculum charitatis. Osculū carnalitatis. Osculum callidit atis. Osculum falsitatis.*

A friendly kisse. A fleshly kisse. A craftie kisse. A deadly kisse.

The first is *Osculum charitatis*, a *friendly* 1

*kisse*; such as *Isaac* gaue to his sonne *Iacob* whome he loued, Gen: 27. For though there be many *signes* and *tokens* of loue; as the *shewing of a chearefull countenance*, the *reaching out of the hand*, the *embracing with the armes*, and the like: yet none so *liuely*, none so *louely*, as is the *kisse*; which is therefore by [k] *Aretius* called, *Catholicæ vnionis signum*, a representation of the Catholike and mysticall vnion of the faithfull: euen of their [l] vnion of heart and soule in the Lord. And it was the manner of the Iews, at their mutuall enterview, to greete each other with a kisse, [m] *vt ostenderent ingressum pacificum*, (saith *Stella*) in token of a friendly and peaceable meeting: insomuch, that [n] Christ vpbraides the *Pharise*, Luc: 7. that *at his first entry into his house hee gaue him no kisse*.

k Aret: loc.

l Iustin: Mart: Apol: 2.

m Stella in loc.

n Luc: 7.45.

2 The second is *Osculũ carnalitatis*, a fleshly flesh; such as the [o] *harlot* gaue to the *foolish young man*, Prou: 7. making it but as the *præamble* to the rest of her *daliance*; or as the *Coblers aule* to bring in the *bristle*.

o Prou: 7.13.

3 The third is *Osculum callidatis*, a craftie and insinuating kisse; such as [p] *Absalon* gaue

p 2 Sam: 15.5.

gaue to *all the men of Israel*, as many as came to his father *Dauid* for iudgement, and so *stoale away their hearts from him*, 2 Sam: 15.

The fourth and last, is *Osculum falsitatis*, a perfidious deadly kisse, but as [q] *Ioab* gaue to *Amasa*, when hee made a *kisse* but the *preface* to a *stab*, 2 Sam: 20. Or, as [r] *Nero* gaue to *his owne mother*, *Qui papillas matris exosculatus est*, who kissed the paps of his mother, euen then when he had a purpose to murther her. Or, as in this place *Iudas* giues to *Christ*, making a *kisse* the key of his treason; as Physitions annoint the lip of the cup with sugar, to make the better way to a bitter potion. 4

q 2 Sam: 20. 9.

r Sueton: in vit: Ner: c. 34.

Wherein had hee been guilty but of *Fallere fallentem*, of deceiuing a deceiuer, his fault had been much more tolerable: but he betrayed *Him*, *Qui nec falli nouit, nec fallere*, who could neither deceiue, nor be deceiued, which could be no lesse than damnable. He betrayed *Him*, who was both *God*, and *Man*: A God *omniscient*, and therefore *could not* be deceiued: A man *most innocent*, and therefore *would not* deceiue. In that he thought to bleare the

eyes of an all-seing Deity, there was *Osculi impietas*, the Atheisme, the impietie of his kisse. In that he sought to beguile so innocent an Humanitie, there was *Osculi improbitas*, the dishonestie, the inhumanitie of his *kisse*. So that, as God complaineth of his vineyard, Esa: 5. that it brought forth
f Esa: 5. 4. f *Pro vuis labruscas*, wilde grapes in steed of grapes: so might Christ complaine of Iudas, that hee offerd him *Pro corde labra*, lip-loue in steed of heart-loue.

But it was no newes to Christ, to be so kissed. He was well acquainted with these shamefull *Solœcismes* of the lips, all his life long. For (to say nothing of the *Scribes* and *Pharises*, nothing of the rest of the *Iewes*, who enter'd consultation with the
t Matt: 22. 15. *Herodians*t, how they might t παγιδευσωσι, ensnare him in his speach, blanching ouer their malice, with *Magister, scimus quia verax es*, Master, we know that thou art true, Mat: 22. when, God knoweth, our Sauiour, who saw their hypocrisie, might haue silenced the very best of them, with *Hypocrita, scio quia mendax es*, Hypocrite, I know that thou art false;) scarse was he

yet warme in the cradle of his cratch, when [u] *Herod that fox* made priuy search for him, onely to haue acted *Iudas* his part vpon him, to haue betrayed him with *a kisse of worship and adoration*, Matth: 2. After, when he was growne to riper yeares, * the Diuell had him vp to the *Pyramis*, or pinnacle of the temple, Mat: 4. and there, like a cunning *Sophister*, would perswade him to make proofe of his *Godhead*, by the break-neck of his *manhood*. Hee would haue him to *shew a miracle*, that hee might beleiue in him, but indeed to *breake his neck*, that he might laugh at him. So that, it's hard to say, whether was the greater Hypocrite, *Iudas*, or the *Diuel*; who because they so well *consort in nature*, haue fitly also *exchanged names*. For the *Diuel* is called ἄνθρωπος, *a man*: and *Iudas* is called διάβολος, *a Diuell*: Yet with this difference; that the *Diuel* is [z] ἐχθρὸς ἄνθρωπος, the Man that is an Enemie, Matt: 13. and *Iudas*, φίλος διάβολος, a Diuel that is a Friend. [y] *A Diuell*, Io: 6. and [z] *a Friend*, Matt: 26. A *Diuel*, but yet a *friendly Diuel*, because he *played the Diuel* in the likenes of *a friend*; which what is it else

[u] Matt: 2. 8.

* Matt: 4. 6.

[z] Matt: 13. 28.

[y] Ioh: 6. 70.

[z] Matt: 26. 50.

elſe but to *play the hypocrite?* I ſay, to *play the hypocrite*, becauſe the ſame word ὑποκρινόμενος, is both a *Player*, and an *Hypocrite*. For as *Great men* haue their *Players*, ſo hath the *Diuel, his*. And, as *the one* ſometimes *play Men* in the ſhape of *Diuels*: So *the other* alwaies *play Diuels* in the ſhape of *Men*. And, as *Chriſt*, to deceiue the *Diuel*, tooke *fleſh* vpon him; ſo they to deceiue *fleſh*, take the *Diuel* vpon them. Yet becauſe it's *Sathan's policie*, neuer to appeare in his own likenes, but μετασχηματίζεσθαι, 2 Cor: 11. to metamorphize, and perſonate himſelfe; as *Lucifer* once changed himſelfe from an *Angell of light* to a *Diuel*, ſo doth he ſtill change himſelfe from a *Diuel* to an *Angell of light*, making ſo faire an outſide as a *kiſſe*, but a *caſe* for ſo foule an inſide as *treaſon*.

a 2 Cor: 11.14.

*Three engines* there are, wherewith the *Diuel* is wont to lay battery to the *Chriſtian faith*; *Tyrannis*, *Hæreſis*, *Praua Syntereſis*: tyrannie, hæreſie, hypocriſie; theſe three: but the worſt of theſe is *Hypocriſie*.

The *firſt*, which was *Tyrannie*, in the primitiue Church did openly inuade the Chriſtian faith, which the more it was

oppreſſed,

oppreſſed, the more it increaſed: [b] the *ſanguinarie death* of *Martyrs* being the *ſeminarie life* of the *Church*. [b] Auſtin: in Pſal: 39.

The *ſecond*, which was *Hæreſie*, was a *perſecution* ſo much more dangerous than the *former*, becauſe *there the perſecutors* were *Exotici*, ſtrangers, profeſſed enemies to the profeſsion of the truth: but *here* they were [c] *Domeſtici*, her familiars, euen *they of her owne familie*, Mich: 7. 2 [c] Mich: 7. 6.

But, the *third*, which is *Hypocriſie*, remaines and raignes among vs, euen at this day, *Quæ tanto alijs deterior eſt, quanto interior*: which is ſo much worſe than the other two, by how much it's more abſtruſe. For [d] *Nulla capitalior peſtis ad nocendum, quàm familiaris inimicus*, ſaith *Boëtius*: there is no more deadly plague, than a friendly enemie: and [e] *Nihil ſimulato oſculo hoſtilius*, ſaith *Polycarpus Lyſerus*: No greater hoſtilitie than that which masketh vnder the vizor of a *kiſſe*. It was therefore a iuſt complaint of [f] holy *Bernard*, (or whoſoeuer elſe was the author of that *Sermon ad Clerum in Concilio Rhemenſi*:) *Pax eſt, & non eſt pax*: Now haue we peace, and yet no peace. *Peace* 3 [d] Boëtius de conſol: philos: [e] Polycarp: Lyſer: de paſſ: Dom: [f] Bern: ſerm: ad Cler: in Conc: Rhem:

with Pagans, peace with Heretikes, but no peace with Hypocrites. The perſecution by heathen Tyrants, that (ſaith he) was *Amara*, bitter: the perſecution by *Haretikes*, that was *Amarior*, more bitter: but this by *Hypocrites*, ah! this is *Amariſſima*, moſt bitter. So true (euen in this ſenſe alſo) is that mournfull Elegy of [g] *Ezechias*, Eſa: 38. *In pace amaritudo mea amariſſima*: Moſt bitter is the bitternes of my peace. In the *two former*, only *faith it ſelfe* was impugned: but *here*, the very *life and ſoule of faith*, which is *true charitie*, without which [h] *faith is but a dead, a carion-faith*, Iac: 2.

g Eſa: 38. 17.

h Iac: 2. 20.

It's a true rule of [i] *Viualdus*; that *Actus morales à modo agendi plerumq; recipiunt ſpeciem, vel grauitatem*: the manner of acting doth for the moſt part both ſpecificate, and aggrauate morall acts: and, that therfore *Peccata quanto turpiori modo fiunt, tanto ſunt grauiora*: the fouler the manner of perpetrating a ſin is, the greater is the ſin. And no leſſe true is that other rule of [k] *Aquinas*, that *Ex inſtrumento quo quis operatur, poteſt ſciri, vtrum actus procedat ex malitiâ, vel non.* Ye may know by the *inſtrument*, wherwith the

i Io: Viuald: de ver: contrit: c: 112.

k Tho: Aquin: in ſent: l. 4. diſt: 26.

the action is wrought, whether malice be the ground of the action, or not: as, if I ſmite a man with *a ſword*, it will be preſumed, that I ſmote him out of a præpenſed malice, with a minde to murther him: not ſo, if with a *reede*; becauſe a *reede* is no probable inſtrument of death.

Thus, *Crueltie*, which is *Aperta malitia*, open malice, may be iudged of by the *apparent dangerouſnes of the inſtrument*. But *Hypocriſie*, which is *Operta malitia*, hidden malice, can hardly be diſcerned, by reaſon of the *ſmoothnes of the inſtrument*, which the leſſe dangerous it appeareth, the more dangerous it is; it being the receiued rule of ingenuitie, that *Facilius ab amico decrpi poſſum, quàm amico diffidere*: ſooner may my friend ſupplant me, than I ſuſpect my friend.

Hence is it, that the *whole world* is ſo haunted with the moſt *familiar ſpirit* of *hypocriſie*. Few now that can put their hand into their *boſome*, & not pull it out infected with this foule *leproſie*; a diſeaſe, whereof *this generation* is *ſicke* at the very *heart*. For what *capping*? what *ducking*? what *bowing*?

what *bending*? what *curtsies*? what *congies* in euery place? And yet what *plotting*? what *plodding*? what *gigging*? what *iuggling*? what *cheating*? what *cousening* on euery side? Fitly therefore may I demand with [l] our Sauiour, Matth: 11: *Where vnto shall I liken the men of this generation?* They are like vnto [m] *Apothecaries boxes*: *Tituli remedia habent, pyxides venena*: they beare the inscription of wholesome medicines, but within they are full of noysome poysons. They are like vnto a *Butcher*, who by *clawing* and *smoothing the oxe*, by litle and litle gets the roape about his necke, and then knocks him in the head. They are like vnto a *deceitfull Barber*, whose pretense is, to *trimme you, and smooth you* with his *sharpe rasor*, when yet his true intent, is to *cut your throat*. For so [n] *S. Hilarie* writing vpon those words, Psal: 51. *Sicut nouaculâ acutâ fecisti dolum: Nouacula ad nitorẽ vultus acuitur, vt abradens hirsutam atque horrentem faciem leuiget. Hæc si potiùs vulneret, dolum facit: quippe cùm præparata ad ornatum, ministerium suum præbuerit ad vulnus*. In a word; *the fruite* of all their fauors and friendly coun-

l Matt: 11.16.

m Senec: epist: l: 15. ep: 96.

n Hilar: in Ps: 51.

countenances, of all their gay words and goodly promiſes, is but like the *fruit* which vndid our parents in paradiſe; [o] *Pulcher in viſu, mollis in tactu, dulcis in guſtu, mortifer in effectu*: faire to the eye, ſmooth to the touch, ſweete to the taſte, but deadly in effect. They haue all of them a *ſmatch* of Iudas his kiſſe. [p] *Hei mihi, perfidi perfidè agunt, & perfidiâ quidèm perfidiſſimâ perfidè agunt*, as *Tremelius* reads it, Eſa: 24. [q] *Euery man hunts his brother with a net*, Mich: 7. [r] *Euery brother will vſe deceit, and euery friend will deale deceitfully*, Ier. 9. where a *friend*, is put for a *flatterer*; as if now a *friend*, and a *flatterer* were *convertible termes*. And yet, as [s] Chriſt ſaith to his *Apoſtles*, Matth. 10. *Qui vos recipit, me recipit*, he that receiueth you, receiueth me: So may he likewiſe ſay to *all his members*, *Qui vos decipit, me decipit*: he that deceiueth you, deceiueth me.

[o] Sant: Porta Paris.

[p] Eſa: 24.16.

[q] Mich. 7.2.

[r] Ier: 9.4.

[s] Matt: 10.40.

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Let it not then ſeem *a riddle* vnto you, if I tell you, that *Iudas* doth (euen at this day) betray *Chriſt* with a *kiſſe*. For what is *Iudas*, but *ỳ Hypocrite?* what is *Chriſt*, but *Chriſtus myſticus*, the myſticall body of *Chriſt*, and

Christianitie, which is (euen at this day) betrayed with a *kisse*? and that, not onely IN, & A MEMBRIS; in, and by his MEMBERS *in generall*: but *more particularly* also, (which is more to be lamented) IN, & A MINISTRIS; in, and by his MINISTERS.

*First, in generall*, IN MEMBRIS; He is betrayed in his MEMBERS, by [t] *sweet-tongu'd Flatterers*, *Quorum dicta blandiuscula, quid nisi oscula?* their kisses are their kinde speaches. Their *loue* is nought but *lip-labor*: it's of neare alliance to the *Aduerbe* (QVASI) which (as [u] one saith) *Denotat picturam, non naturam: similitudinem, non veritudinem: apparentiam, nõ existentiam*: it sheweth what a thing is in semblance, not in substance. And, as if they had been brought vp in *y schoole of Rome* (for what else is ROMA, but AMOR *inversus*? a præposterous loue, or the *name* of *loue* turn'd vpside downe?) they are not *Amici*, but *quasi Amici*; *Friends*, but *as it were Friends*: Ἀλλὰ φωνῦντες, ἀλλὰ φεύγοντες, speaking one thing, when they meane another: & [*] φιλοβασιλῆς rather than φιλάξανδροι, louing the *King* better than they loue *Alexander*; that is, *his place*, better than *his person*.

[t] Ecc: 27.23.

[u] Menot: Paris.

[*] Plutarch: Alexand:

perſon. They ſhould ſeeme to be *Conſen-germanes* to the[x] *Locuſts*, which came out of the bottomles pit, Apoc. 9. which were not *Equi*, but *quaſi Equi*, horſes, but as it were horſes: and had not *Coronas*, but *quaſi Coronas*, crownes, but as it were crownes: and not *Facies*, but *quaſi facies hominũ*, faces, but as it were faces of men: and not *Capillos*, but *quaſi capillos mulierum*, the haire, but as it were the haire of women: and not *Dentes*, but *quaſi dentes leonum*, the teeth, but as it were the teeth of lyons. In a word; their *whole deſcription* run's vpon QVASI, as it were: and ends with *Quaſi caudas ſerpentum*, as it were the tailes of Scorpions: And yet, in thoſe *tayles* of theirs, were *ſtumuli*, not *Quaſi ſtimuli*; not as it were ſtings, but ſtings indeed. *All* was but (QVASI, as it were) till it came to the *end* of all, which was not *as it were*, but *as indeed it was*, and as the end of flatterers *alwaies is, deadly*. They are of the ſame ſtampe with him, whome[y] *Bleſenſis* thus challengeth, ep: 161. *Tu verſutiæ toxicum foues, vulpinæ machinam fraudis ſophiſticæ dilectionis involucro palliabas*, couering their

[x] Apoc: 9. 7.

[y] Petr: Bleſenſ: ep: 161.

fox-

fox-like craft with the mantle of a ſophiſticall loue; Of whome we may truly ſay with the [z] *Wiſeman*, Prou: 27. *Meliora ſunt vulnera diligentis, quàm fraudulenta oſcula odientis*, or *blandientis*: ther's more kindneſſe in the wounds of a frowning *friend*, than in the kiſſes of a fawning *flatterer*. Againſt ſuch, let vs pray with [a] *Dauid*, Pſal: 141. *O let not their precious balmes breake our heads!* but eſpecially, ô Lord, let them neuer (we beſeech thee! neuer!) either *breake*, or once *bruiſe our Politike Head, the King!*

z Prou: 27. 6.

a Pſal: 141. 5.

2

But of all other *flatterers*, the *Grand-flatterer* that continually *betrayeth* Chriſt in his members *with a kiſſe*, is that *old Impoſtor, the Diuel*, whoſe practiſe is [b] ἐν τῇ πλάνῃ, (to vſe the Apoſtles word, Epheſ: 4.) as it were with the cog of the dye, to winne away the ſoules of men: and his *falſe dice* are *three*: [c] *the concupiſcence of the fleſh, the concupiſcence of the eyes, and the pride of life*, 1 Io: 2. which may alſo be called the *three heads* of that helliſh *Cerberus*, whereunto all the ſins in the world may be *reduced*, which do all of them, as it were *Vno ore*, betray the ſoule with a kiſſe. For as ([d] *Euſebius Emiſſen* noteth)

b Epheſ: 4. 14.

c 1 Ioh: 2. 16.

d Euſeb: Emiſſ: hom: 3. de Epiph.

noteth) *Dum per voluptates extrinsecùs blanditur, intrinsecùs insidiatur & interficit spiritum, dum oblectat affectum*: the Diuel's outward flatterie is but inward treachery; while he pleaseth the sense, he slayeth the soule. It is noted of [e] *Mahumet*, that when he would deterr his followers from drinking of wine, he told them that *in euery grape dwelleth a Diuell*: so may I truly say, that *in euery vice dwelleth Hypocrisie*, which may well be call'd *the mysterie of all iniquitie*, because it doth (as [f] *S. Bernard* speaketh) *Vitia colorare quodam quasi virtutum minio*, paint and color ouer vices with a tincture of virtues. For *Sæpè vitia se ingerunt, & se esse virtutes mẽtiuntur*; Vices many times present themselues in the lying shapes of virtues; While (as [g] *S. Ierom*, [h] *S. Gregorie*, and *others* haue obserued) *Curious pride* is clad with the name of *cleanly decency*: and *grosse flatterie* of *lowly humilitie*: and *griping vsury* of *brotherly charitie*: and *profuse prodigalitie* of *liberall bounty*: and *sordid couetousnesse* of *commendable good husbandry*: and *austere cruelitie* of *indifferent æquitie*: and *malitious*

[e] Sr. Rich: Barckl: Sum: bon: l. 1.

[f] Bern: in Cant: S: 66.

[g] Hieronym: Ep: ad Demetriad.

[h] Gregor: Moral: l: 32. c. 17. Gabr: Prateol: Marcoss: nostr: temp: calamit: l: 5. Discip: de tẽp: Ser: 144.

*subtiltie* of *prudent policie*: and *base cowardice* of *shame-fac'd modestie*: and *rash foole-hardinesse* of *puissant magnanimitie*: and *latitude of conscience* of *christian libertie*: and *restles curiositie* of *diligent vigilancie*: and *froward pertinacie* of *firme constancie*: and *friuolous garrulitie* of *courteous affabilitie*: and *wanton scurrilitie* of *plausible Iouialtie*: and *swinish drunkennesse* of *right good fellowship*: and *sluggish slouthfulnes* of *true contentednes*: and *dissolute remissnesse* of *pious gentlenes*: and *beastly fornication* of *youthfull recreation*: and *idolatrous superstition* of *zeale in religion*.

Neither is Christ thus betrayed with a kisse onely IN MEMBRIS, in his members, by the Diuel and his members; but he is also betrayed with a kisse, euen
2 A MEMBRIS, of those that either are, or would seeme to be his owne MEMBERS. Those be our *Pseudo-christian and superficiall lip-Gospellers*, of the familie of the[k] *Labeones* among the *Romans*; Of whome it may well be said as of the[l] *Iewes*, Esa: 29. *Populus hic labijs me honorat*: this people honoreth me with their lips, but their hearts are far from

k Alex: ab Alex: Gen: Dier: l: 1. c: 9.

l Esa: 29. 13.

from me. They are like the hill *Ætna* in *Sicily*, flaming at the mouth, when it hath ſnow at the foote: *hot talkers*, but *cold walkers*; making pietie but the ouerture of their Atheiſme. For, as if God preferred *Polyphemus* before *Polycarpus*, and *Fructum labiorum*, the fruit of the lips, before *Fructũ laborum*, the fruite of works, with the [m] *Iewes*, Ier: 7. they cry *Templum Domini* three times ouer for failing, *The temple of the Lord, the temple of the Lord, this is the temple of the Lord*; and yet they doe not once care for him that is *Dominus templi*, the Lord of the temple. And, as it is written of [n] the *Onyx ſtone*, that it is *Circa centrum, coloris terrei; in circumferentiâ, coloris cœleſtis*, of an earthly colour, about the center of it; but in the circumference, of a colour cœleſtiall: So haue they *Cor terreum*, *linguam cœleſtem*, their heart groueling vpon their earthly commoditie, when yet their tongue and their talke is moſt heauenly. And as [o] the *roofe of the mouth* (in *Greeke*) is call'd οὐρανὸς, which alſo ſignifieth *heauen*; and [p] *the heart of man* is call'd *Abyſſus*, a great deepe, which alſo

[m] Ier: 7. 4.

[n] Bernardin: Bonavoglia Sylu:

[o] Ariſtot: de part: anim: l: 2. c: 17.

[p] Eccl: 42. 18.

signifieth *hell*: So these haue an *heauen* of *holinesse* in their mouths, when yet they haue a *hell* of *hollownes* in their hearts. Their
q Matt: 6.7. q *prayer* is nothing but *meere lip-labor*: for their heart is on pilgrimage, while their
r Matt: 6. 16. tongue is at prayer. Their r *fast* is not
f Mat: 6. 2. without a *sowre face*. Their f *almes* is not without the *blowing of a trumpet*. They will *bitterly weep*, & take on, & seeme to mourne for their sins on the day they receiue the Sacrament; but the next day they liue as if it repented them of that repentance. They will *hang vpon the Preachers lips*, and seeme to listen to his doctrine, but yet they neuer care to put it in execution. And
t Chrysost: therfore as t *S. Chrysostome* saith of malefactors, that *Oculi hominum est timor eorum*: All their feare is lest they should be seene of men: so may it be said of these seeming Christians, that *Oculi hominum est amor eorū*: All their care, their desire, is that they may
u Matt: 6.5. be u seene of men.

Neither is Christ thus betrayed with a kisse only *in generall*, IN & A MEMBRIS, in, and by his MEMBERS: but *more particu-*

ticularly also; IN, & A MINISTRIS, in, and by his MINISTERS.

*First*, IN MINISTRIS, in his MINISTERS; and that, by *two sorts* of men; The *cunning Politician*, and the *catching Patron*. 1

The POLITICIAN, hee (forsooth) would haue all ministers to weare *the cap of maintenance*; there is *a kisse*. But he would also haue a *parity*; No minister of what degree or qualitie soeuer to haue aboue *fourescore pounds by the yeare*; there is *a stab at the heart*. 1

The PATRON, he vnder a charitable prætense of præferring a poore Scholar that hath most neede, will choose one whose *braine* is as empty as his *purse*; who will rather *bite at a crust*, than *sterue for lack of bread*; that so he may turne Iudas his * *Quid dabis?* what will you giue me? into *Dabis quid*: you shall giue me the very quiddity and substance of your liuing. His gift is (as [x] *Sophocles* speaks) δῶρον ἄδωρον, a giftles gift, making κλῆρον ἄκληρον, an vnfortunate Clergy: like the *poysoned shirt* which 2

* Matt: 26. 15.

[x] Sophocl: Aiax Flagell:

*Deianira* gaue to *Hercules*; of which one wittily said, that *Quem vestire debuit interulâ, vestiuit interitu*: when shee should haue cloathed him with a *shirt*, she clothed him with a *winding-sheete*.

Againe; As Christ is betrayed with a kisse *in his* MINISTERS: so likewise 2 A MINISTRIS, *by his* MINISTERS; his Ministers, both ECCLESIASTICAL, and CIVIL.

1 ECCLESIASTICAL *Ministers* that betray him with a kisse, are either such as betray him *by a profane Licentiousnes of life*, or, *by an ambiguous Neutralitie of doctrine*.

1 *The former* hath [y] S^t. *Ierom* sentenced with a VAE: *Væ tibi, sacerdos, qui eodem ore oscularis filiam Veneris, quo paulo-antè sumpsisti filium Virginis*: Woe to thee, ô Priest, who with the same mouth kissest the wanton daughter of Venus, wherewith (not long before) thou receiued'st the sonne of the blessed Virgin.

[y] Hieronym:

2 *The later*, are our *Ambidexter Diuines*, who kisse *our Church* in publike (though they sometimes *bite in kissing*:) but in very truth they

they *kisse* [z] the *whore of Rome* in priuate. [a] *Ministri Christi sunt, & seruiunt Antichristo* (as *S. Bernard* speaketh:) they are the ministers of Christ, and yet they serue Antichrist. *Grauius est autem religionis adulterium esse, quàm corporis*, saith S. Ambrose: And yet, it's worse to adulterate our religion, than our body; to commit *spirituall*, than *corporall fornication*. They speake [c] *Visionẽ cordis sui*, the *Vision?* nay, I wish, I might not truly say, the *Diuision* of their owne heart! *but not from ỹ mouth of the Lord*, as it is Ier: 23. These (beloued) are not only [d] *Lupi in ouili*, wolues in the sheepe-coate, Io: 10. but (which is farre more dangerous) they are [e] *Lupi in ouillâ*, wolues in a sheeps coate, Matt: 7. [f] *Origen* saith plainly, they are *Iudas proditor*, such as was the traytor *Iudas*, betraying the truth it selfe with a kisse, that is, with a colour of truth. To be short; they are like *those* [g] *25 men*, Ezech: 8. who had *Dorsum ad templum, faciem ad Orientem*, their backe toward the temple of the Lord, and their faces towards the Sunrising; that is, they dishonour God while they

z Apoc: 17.1.

a Bern: Serm: ad Cler: in Concil: Rhem:

b Ambros: Ser. 50.

c Ier: 23.16.

d Io: 10.12.

e Matt: 7.15.

f Origen: tract. 35. in Matt:

g Ezech: 8.16.

they looke for honour: and therfore rather deserue *scopari*, than *Episcopari*, to be swept cleane out of the Church, than to be promoted.

Againe; As Christ is betrayed with a kisse by his *Ministers Ecclesiasticall*; So likewise by his CIVIL *Ministers*, the ministers of iustice and iudgement; who are wont many times (as [h] *Dio Cassius* noteth) Ὀνόματι ἐννόμου δικαστηρίου τὴν ἑαυτῶν σπουδυμίαν ἀποπιμπλάναι: vnder the name and colour of iudgement to worke their owne priuate will. And therfore I will be bold to say with [i] *Isidorus Clarius* orat: 39. that *Malus Iudex peior Iudâ*: A wicked Iudge is worse than Iudas, howsoeuer hee may seeme to detest the fact of Iudas. For *Iudas* (saith he) *betrayed Christ but once, but the wicked Iudge betrayeth him often, while he selleth Christ, who is truth and iustice it selfe, for siluer. And whereas Iudas soone repented, confessed, and made restitution; he all his life long persist's in his treason, without any touch or token of remorse.*

2

h Dio Cassius l: 52.

i Isidor: Clarius orat: 39.

All these *dissembling kissers*, or *kissing dissemblers*, they are but *Iudas his Apes*: they do

do but *complement* with God, *who will not be mocked*: and shall therefore finde in the end, that δῶλος κακὸς, δῶλος κακὸς: Euill deceit is an euill seruant. Let no man looke it should serue him better, than it serued *Iudas*. It will surely [k] hang him, either on earth, or in hell. And therefore *a deceitfull man* is (in Latin) more vsually called by the passiue *Falsus*, than by the actiue *Fallens*; because while he seeketh to deceiue others, he deceiueth himselfe. It is obserued by [l] *Blesensis*; that *Ioab, licèt fortis, in catalogo fortium Dauid, propter osculi proditionem non recensetur*: Ioab, though a valiant Captaine, yet is [m] not recited in the Catalogue of *Dauids* valiant men, because he had betrayed [n] *Amasa* with a kisse. Much lesse will the *Lord of Dauid* write such *dissembling hypocrites* in the *Catalogue* of his *Saints*.

k Matt: 27. 5.

l Pet: Blesens. ep:

m 1 Chron: 11. 11.

n 2 Sam: 20. 9.

Wherefore kisse not, ô kisse not the sonne so, *lest he be angry, and so ye perish from the right way*. Kisse him not, as *Iudas* did, τῷ ῥιγήματι, with a false and flattering kisse of dissimulation: but kisse him, as *all the faithfull* do, and must do, τῷ κυνήματι, with a true

kisse of reuerence and adoration. Kisse him with a *corporall kisse* now yee cannot, but with a *spirituall kisse* yee may, and must kisse him. And therefore the *vulgar Latin* Psal: 2. in sted of *Oscalamini filium*, kisse the sonne, readeth [o] *Apprehendite disciplinam*, apprehend discipline; as if *to apprehend discipline (to obey his ordinances)* were to kisse him aright. Kisse him *in Himselfe, Osculo sanctitatis*, with a kisse of *holinesse*, a kisse of *reuerence*, a kisse of *obedience*, a kisse of *invocation*, a kisse of *confession*, that he is indeed the true *Messias*, to whome yee will firmely and constantly adhære: And kisse him also *generally in all his Members, Osculo charitatis*, with a kisse of vnfeigned loue. How that? but (as [p] *S. Bernard* speaketh) *Non oris attactu, sed mentis affectu?* Not with the touch of the mouth, but with the affection of the minde? For what kindnes we shew to any of his members, that doth Christ interpret as shewed to himselfe. So shall Christ be ready to kisse you, with *the sweetest kisses of his mouth*: with *the kisse of reconciliation*, by forgiuing your sins:

o Psal: 2. 12.

p Bern:

with *the kisse of adoption*, by giuing you the earnest of his spirit: and lastly, with *the kisse of true consolation*, by inuesting you with those vnspeakable, incogitable *ioyes*, which albeit they be such, as cannot possibly [q] *enter into vs*; yet the Lord of his infinite mercy grant vs, that we may hereafter [r] *enter into them*, euen for his deare Sonnes sake Christ Iesus; To whome with thee & Father, and the Holy Ghost &c.

[q] 1 Cor: 2. 9.

[r] Matt: 25. 21.

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*FINIS.*

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